



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

14433.10.20

Pathomachia: or, the battell of  
affections. 1887

*From the folklore collection formed  
by Lucy Orne Bowditch and Charles  
Pickering Bowditch presented to the*  
HARVARD COLLEGE LIBRARY







The Battell of Affections.





[COLLECTANEA ADAMANTÆA.—XXII.]

PATHOMACHIA :

OR,

THE BATTELL OF  
AFFECTIONS.

SHADOWED BY A FAIGNED  
SIEDGE OF THE CITIE  
*PATHOPOLIS.*

---

Written some yeeres since, and now first  
published by a Friend of the deceased AVTHOR.

---

*LONDON:*

Printed by *Thomas and Richard Coats*, for  
*Francis Constable*, and are to be sold at his Shop  
in *Pauls Church-yard* at the Signe of  
the *Crane*. 1630.



PRIVATELY PRINTED  
EDINBURGH.  
1887.



4433, 10.20



Oct 21

*This Edition is limited to 275 small-paper and  
75 large-paper copies.*



**PATHOMACHIA,**  
OR  
**LOUES LOADE-STONE.**



ACT I, SCEN I.—*Pride, Malice.*

*Pride.* **I** Pray you tell me, Malice, for I know  
you are a good Informer (though some  
out of malice report you for a bad  
ludge) how stands the state of the Affections?

*Mal.* The state of Affections is ill affected towards  
Loue and Hatred whom heretofore they counted their  
King and Queene, like Saturne and Ops among the  
Gods. But now Loue is growne old, cold and weake,  
and his Wife Hatred weares the Breeches, and plays  
reakes like Tamira Queene of the Gothes, or Katherine  
de Mediccs. Some giue it out that Loue is dead,  
others haue reported in my hearing (which I could not  
but smile at) that Hatred also was extinguished, and I  
succeeded in her roome. Hereupon the Affections  
are vp in Armes, intending to reduce the Kingdome to  
a Senate, or popular State.

*Pride.* Who be the Ring-leaders in this Broyle?

*Mal.* First Hope and Ioy being transported with an

old hatred against Hatred : Next, Feare and Griefe haue borne but little loue heretofore to Loue.

*Pride.* What is become of the other nine Affections?

*Mal.* Disdaine serueth vnder Hope, for loue (as they say) which he beareth to his Lieutenant Bouldnesse, or Confidence. Reuerence and Zeale doe assist Feare. Desire, Pittie, Shame, and Anger ayd Griefe. Admiration, and Emulation stand some-what doubtfull : For they send part of their Forces to Hope, part to Ioy, and part to Griefe. Some suppose that as after the death of Alexander the Great, his fiftene Captaines crowned themselues Kings, and yet at last the Kingdome came to foure, so Reason being suppressed which is the conquering Alexander of the Soule, these fiftene Affections will share the gouernement among themselues, which yet at length will be diuolued to the foure chiefe Rebels, that is, Hope which like Fire is hot and dry : Ioy like Aire moyst and warme : Griefe like Water cold and moyst. And Feare like Earth dry and cold.

*Pride.* Me thinkes it were fit now to renew the claime to our old Title of Affections which we haue lost, as sometimes Madame Lingua did to the Title of a Sence, for it is good fishing in troubled Waters.

*Mal.* Yea, but I doubt the eleuen Vertues will helpe the Affections.

*Pride.* That's not materiall, the Vices will ayd vs, which are two to one at least.

*Mal.* I should be the lease scrupulous if any durst vndertake to be Generall in this Warre.

*Pride.* Doe you not thinke I dare vndertake it ? Which help't the Giants to heape vp their Babylonish Mountaines against Iupiter ; which ayded Alexander, Iulius Cæsar, Traiane, and Tamberlaine : And among the Apostates, Mahomes the first and second : And among the Christians, Boniface the third and eighth,

Alexander the sixth, Iulius the second, beside Arrius, Donatus, and infinite other Authors of Heresies and Schismes?

*Mal.* Seeing then it pleaseth you to vndertake this honorable charge, if you will ordaine me for your Councillor of State, I would be as trustie as the Secretarie Escouedo in Eightie-eight.

*Pride.* I here ordaine you my chiefe Councillor, and charge you this day to assemble before me all the Forces of the banish't Affections.

*Mal.* I goe, my Lord.

[*Exeunt.*]

ACT I. SCEN. 2.

*Enter Envy, Selfe-loue, Pride.*

*Selfe-l.* What, is this my Picture? Or some Ghost that haunts me, he is so like me in all respects?

*Enu.* I thinke your Lips hang in your light, can you not see Wood for Trees? Is not this your Brother Pride? Mark how stately he stalkes.

*Pride.* Well ouer-taken Selfe-loue, will you be content to serue me in my Warre against Affections about our old Title?

*Selfe-l.* What serue you? Was there euer Pride before Selfe-loue?

*Pride.* And was there euer Selfe-loue which grew not vp to Pride?

*Enu.* Though I envy you both Title of Honour, yet I pray you at this time let me part this vnseasonable, and vnnecessarie fray. Were you not two Twins so like at your Birth that your Parents were faine to distinguish you by Scarres in your Faces like Castor and Pollux? True it is, Selfe-loue is the elder, but the more inward: but Pride in the iudgement of all he and she Courtiers, as being the more outward, is the mightier.

*Selfe-l.* I am content till the end of the Warre, so I may haue halfe the Spoyles.

*Pride.* Take all the spoyles so I may haue the Title. Now Enuy, tell me, will you assist vs also in this matter, and you shall be my Councillor of State next after Malice?

*Enu.* Doubt you not of me, for you know my hatred to Emulation, and to that crook't-back't Councillor Humilitie, whom if I catch, I will make him mine Ape to beare my Lute.

*Pride.* It seemes then Enuy you are disposed to sing.

*Enu.* I could sing, or houle out at least a Caroll, such an one as Nero did, when at the burning of Rome he playd the Sacke of Troy vpon's Lute. I could sing, I thinke, as well as the Florentine Nunne, if I might see Mules tread vpon the Altars; or Stables of Asses, or Kennels of Hounds in the Colledges of the Uniuersities. O I could haue chaunted brauely, if the Powder-Treason had taken effect, as the Massacre of Paris, or that of Methridates in Asia, but I hope euen in this ciuill Warre of the Soule I shall find matter enough for some small Aire, or Madrigall.

*Selfe-l.* But how will you agree with Malice?

*Enu.* I hope as well as you with Pride, for you loue your selfe without a Corriual, and Pride scornes others. Malice wisheth and worketh all miseries to others, and I am sad at their happinesse: So that we shall agree like a couple of side-winds at Sea.

*Pride.* Goe then, and seeke out Malice, and informe your selfe of things needfull for this weightie affaire.

[*Exeunt Pride and Selfe-loue.*]

ACT I. SCEN. 3.—*Malice, Curiositie, Enuy.*

*Mal.* The season of your comming is ripe, Madame Curiositie, I haue a question to trouble you with.

*Cur.* Can any question trouble me ? Which haue found out the nine Orders of Angels, Purgatorie, and the two limboes of Hel, besides all the Arts of Witchcraft, and those late Sciences of Equiuocation ? The Element of Fire, the Motion of the Earth, Quadrature of the Circle, and the Philosophers Stone they are now growne stale inuentions. But I am with Child till I know your question.

*Mal.* I would know what is the exact number of the Banditi, or bannish't Affections.

*Cur.* This is a fresh question indeed, as if one should aske how many Colledges, or Halles there be in the Vniuersitie.

*Mal.* O dull delay, tell me quickly or I am vndone.

*Cur.* To satisfie your importunitie, then know, that as the old Germanes and Gaules when their Countreys were ouer-populous, were wont to cast a Lot, so that halfe the People remained at home, the other moitie went to seeke new Habitations : So some craftie companions, thinking the Soule to be burthened with the number of thirtie one Affections, cast a Lotterie to bannish sixteene of them. First there were bannish't Friendship and Enmitie : Then foure other, Laughter, Weeping, Sighing, Blushing : Next Lust : Lastly, beside our selues, seuen more, Pride, Selfe-loue, Indulgence, Securitie, Superstition, Iealousie.

*Mal.* Which is the seuenth ?

*Cur.* We wittie People, as Aristotle faith, are verie forgetfull. But let me see : What thus ? No. Or thus ? Neither. O, now I see the seuenth comming hither hastily, it's Enuy.

*Enu.* Though I wish my words were as sharpe as swords, and my breath as poysoned as the grease of a Salamander, which is said to kill by the spirits of the Eye ; yet now I must houle with Wolues, and in the Crete play the Cretian. You are both well met.

First, know you Malice, that I am ioynt Councillor with you appointed by Pride. Besides, Madame Curiosity, I haue to spurre you, that is, what newes as touching the state of the Affections, with whom Pride, and the rest of the Banditi intend Warre for their ancient Title?

*Cur.* I confesse my selfe to be deuoted to Pride, and now I know the cause of your question, Malice. As for your newes Enuy, know that there was of late a Parliament of much talke and little deed, which vanish't into smoke: At this was neither the King nor Queene present: The King by reason of sicknesse, the Queene for spite: But their Minions came for them. Liking and Fauour for Loue. Dislike and Contempt for Hatred. Also, they of the Nobilitie were absent, but they sent their Agents. From Hope came Trust and Boldnesse: From Ioy Delight and Gladnesse: From Feare Dread and Despaire: From Griefe Sadnesse and Mourning, whom some call Penance. The nine inferiour Affections were of the Lower House, and were present in Person. In the Conuocation House were the Vertues.

*Enu.* What was done in that Parliament?

*Cur.* A rumor went that some of the Nobilitie with others had plotted a Sicilian Euening-Song, that is, a purpose in one day to kill all the King and Queenes Minions, which comming out of a poore and hungry Countrey were thought to begge and sucke vp the iuice of the fertile and rich Land of the Affections: But this rumor was soone silenced.

*Enu.* What was done besides?

*Cur.* The King craued a Subsidie, some of the Vpper House spake for him, the Commons stoutly denied it: whereupon the Parliament brake vp. The Conuocation House sent him a Beneuolence which came to little effect.

*Enu.* I thought so : For those Vertues for all their holy pretences are but painted Sheathes, that a Man may truly say of them : *Earum vita nihil putidius.* But why were the Nobles absent ?

*Cur.* Goe along with me, and you shall ouer-heare the matter deliuered by some of their owne Agents whom I see comming a farre off.

ACT I. SCEN. 4.—*Laughter, Despaire.*

*Laught.* What Male-content is that comes here with a Hat without a Band, and a Band about his Necke made of a Sheet of Paper ? I know him now by the Halter about his Necke : It is dull, dismall, deadly Despaire, with whom, they say, I am commonly vexed at the latter end. In the meane time I'll vexe him now. How-now Despaire, how goes the Wheelles of the World with you ?

*Desp.* Stranger, though I know you not, nor maruaile at it, for I know not my selfe, vnlesse that I know my selfe to be most miserable, though I haue no hope of ayd, yet will I desperately tell you what I haue scene, if it be but to vent my passion.

*Laught.* This Fellow liues on Passion, as some doe on Spiders. Well now let's heare a fit of your Passion, for that will be to me as good as a fit of mirth, though some had as leaue heare a Bull roare.

*Desp.* I haue scene the most hidious spectacle that euer was beheld. Hope and Ioy first quarrelled in words. Hope said that he was : Ioy that he was of more continuance.

*Laught.* It seemes they were like that old dunce Memorie that knew no Vertue in a Scholler but time and Senioritie.

*Desp.* Hope said he helped Men in miserie, and told a Tale of Pandoraes Basket : Ioy said, he comforted Men in felicitie.



*Laught.* The Ioy of Hope is like a suddaine flash of Fire in the midst of a darke Wood : as for the Ioy we hope for it is sooner spent then a Man can burne a Letter, or blow vp a Parliament House. I know it by my selfe, for if I laugh but a little while, my sides will ake, and mine eyes be ready to start out of mine Head.

*Desp.* Hope said that he was chiefe vpon Earth : and Ioy that he was chiefe in Heauen.

*Laught.* Prettie intricate follyes : For it is certaine that Earth is nothing, and it is vncertaine to most Men whether Heauen be anything. But it seemes these two contended like Aristotle and Ramus in the Scholes ; or rather as two scowlds in a Market, with words not with weapons.

*Desp.* From wayward words they passed on to bloody blowes.

*Laught.* They were not of the mind of that great Captaine, who althought he loued me and my scoffing humors as well as his owne profession, yet despised a Duell as he did the Deuill, praying the Turkish and French Lawes which forbid it, and auouching the Brittish to be Barbarous for allowing it in some cases.

*Desp.* I am afraid these discords will ouerthrow the Soule.

*Laught.* That's a likely matter in deed. A while agoe, when I saw the Kings Cup-bearer being ready to stumble, saue himselfe with his other Legge, who thereupon said, Thus one Brother helps another, I know not whether I was more grieved for feare of his fall, or ioy'd at his escape : yet for all this discord I laugh and am fat. Well now, who got the victorie ?

*Desp.* They were parted with an other fray, for Feare and Griefe suddainly did assault them.

*Laught.* Its maruaile if they had not beene before together by the Eares. Feare indeed is counted the

more wittie, and Griefe the more honest, and I cannot but smile that Wit and Honestie doe seldome agree : Some-what like Beautie and Chastitie.

*Desp.* It seemes there had beene some Iarre, for Feare came running away from Griefe, and Griefe came bleeding : yet strange it is, they fought as they had been neither afraid nor hurt.

*Laught.* But I hope mine Vncle Hope, and my Father Ioy (for I, after the Italian manner, boast my selfe to be his base Sonne) got at length the victorie.

*Desp.* Nay, they were vnited at length by a worse tumult : for the nine Affections came, and set vpon them, yet at last they were accorded.

*Laught.* Why then hold vp thy Head Bull-rush, there is some smacke of comfort.

*Desp.* This agreement was worse then their strife : For they all agreed presently to assault the Palace, and aspire to the Innouation of the Kingdome.

*Laught.* Why? That's no great attempt : For Loue is so feeble, and Hatred so intollerable, that it is maruaile no godly Pope sent out his roaring Bulles against them. Besides, it is likely they will finish their enterprize.

*Desp.* There is no hope of that : For the Vertues will ayd them, and they are tryed Souldiers, and haue liued in Warre like the Swissers all their liues.

*Laught.* When shall this odd Battaile be fought ?

*Desp.* I am afraid this verie day.

*Laught.* I will goe thither, and breake my Spleene in seeing the contrarie accidents of Warre. It may be some Cannon will discharge a Bullet into an other Cannons Mouth, and then the other will returne him answer with two Bullets, as it was done lately at the Siedge of Ostend.

*Desp.* I perceiue now thou art Laughter the Buffone, I tooke thee for my Kinsman Sadnesse, because I saw thee weepe.

*Laught.* I wept for ioy at the ruine of your State, and sometimes I can laugh for anger, as Hanniball did at Asdruball, and sometimes for griefe, as when I am earnestly tickled, or when a wound is roughly handled in dressing.

*Desp.* Away, what haue I to doe with thee? Away Coriate to some Vespations Table.

*Laught.* Away Rauilliacke, inherite thy Father's Hemp-Land. Now farewell Enuy, and Curiositie, I haue heard all, I will returne to my Lords. [*Exeunt.*]

ACT I. SCEN. 5.—*Pride, Malice.*

*Pride.* How haue you sped Malice?

*Mal.* I haue spoken with some of the Banditi, and I haue secret, and sure intelligence from the rest, they will presently appeare before your Lordship armed.

*Pride.* What is your aduice touching the forme of the Battell-array?

*Mal.* In the Vaunt-gard place Friendship and Enmity: In the Maine-Battell set Laughter, Weeping, Sighing, and Blushing: Your selfe may conduct the Reare-ward: For so did Tamberlaine the Prince of the Tartars, and Epaminondas is much discommended for being alwayes in the Vaunt-guard, for indeed it cost him his life: Therefore Scipio Maior, and Hannibal did carefully decline it.

*Pride.* You aduise then I should lead the rest of the Banditi.

*Mal.* Onely let Lust keepe the Baggage behind: Also place Indulgence, and Securitie iust before you: For the one will run away like a Dutchman, vnlesse he be back't: and the other will be negligent if the danger be not eminent. And thus we are provided for our Infanterie, or Foot; It resteth that I take care for the Cauallry, or Horse to furnish the Wings.

*Pride.* I will ease you of that care, for I haue sent to the Vices, and they haue promised to serue me with excellent Horses out of Tartary, and Barbary. You know the manner of their fight by two, and two, and commonly vpon the Enemies Flanke. Now with expedition goe see the Mustering of the Army, I will goe in to Arme my selfe. [Exeunt.

## ACT 2. SCEN. I.

*Loue, Iustice.*

*Loue.* I haue sent for you Iustice to ayd me in a case of extremitie.

*Iust.* I am prest my Liedge to aduenture life and goods, without the least claime to any Clericall exemption. Now alas, what is this extremitie?

*Loue.* Since the last Nullitie Parliament I expected nothing but rebellion, and now behold I am certified by my Agents that the thirteene Affections intend to renew the Barons Warres: These are therefore to require you presently to assemble vnto me all the Vertues.

*Iust.* They shall be ready at an houres warning, as are the Gallies in the Arsenall of Venice.

*Loue.* I could wish that Heroicall Vertue were your Generall.

*Iust.* Ah, my Liedge he is gone to the Antipodes, vnto Iaponia, I haue not heard of him since the time of Iudas Machabeus, and indeed as I take it, if it be a Vertue 'tis infused from aboue, not purchased by custome: Nay rather he is not a generall habit, but an instinct and speciall warrant for particular actions, somewhat like the motions of Prophets: So that his actions are not imitable, or exemplarie. But doubt you not Fortitude will be a fit Generall, for vnder his conduct the Romanes in two hundred yeeres subdued all the then knowne habitable Earth.

*Loue.* I pray you what's the number of your Men at Armes?

*Iust.* There be eleuen principall Vertues, besides foure young ones commonly called halfe, or imperfect Vertues: Constancie, Continence, Sobrietie, Bashfulness: whereof the first was lately banish't out of France, the second out of Italy, the third out of Germany, the last out of Spaine, and so we are fiftene answerable in number to the Affections.

*Loue.* Yea but the foure principall Rebels haue eight Agents, and so their thirteene will be made one and twentie.

*Iust.* But if your Maiestie will adioyne vs your owne two Agents, with those two that belong to the Queene, and if the Queene her selfe will vouchsafe to to be present which is as valiant as any Amazon, or as Bunduica Queene of Essex which slew foure score thousand Romanes in two Battailles neere Malden, and chiefly if your Maiestie would daine but to view the Battaile, we shall equall them in number, and I hope surpasse them in valour.

*Loue.* I make some scruple of your last clause, for I am sickly, and besides it cost Pertinaxe his life, that he made shew of himselfe to his rebellious Guard.

*Iust.* If you will be but carried in your Chaire, the sight of our Cæsar will animate your Friends, besides there is a Rumor spread of your death, which by this act will be extinguished. For when the Romanes in a certaine Battaile gaue it out that Pyrrhus was dead, the King vnclacing his He'met shewed himselfe to his Souldiers; as for Pertinax, his error was to trust a licentious Guard, which he had receiued from his lewd Predecessor Commodus; but your Guard hath beene brought vp with you from your youth like the Souldiers of Sesostres, who therefore will be as trusti as your owne part.

*Loue.* I could wish that the seven intellectuall Vertues were sent for : I meane Faith, Opinion, Wisedome, Intelligence, Science, Prudence, Art.

*Iust.* They are fitter for solitarie contemplation, then for warlike actions ; besides they are now intangled with their ciuill Warres against Ignorance, Error, Hypocrisie, and other their home-bred Enemies ; so that we may haue their wishes, and aduice, but not their assistance I doubt.

*Loue.* I am afraid that your sworne Enemies the Vices will assault you in this Warre.

*Iust.* We know their manner of fight so well, and haue so often beaten them that there is no iust cause of feare. Yea I will intreat Religion our High-Priest to pray to the Diuine Powers for you, and our safetie according to the equitie of the cause.

*Loue.* Who is this you haue brought with you ? What my old Friend Vrbanitie ?

*Iust.* I brought him with me my Liedge to solace your Maiestie in your feeblenesse.

*Loue.* I had thought Iustice had had small acquaintance with Vrbanitie.

*Iust.* Certainly he is a pleasant Companion, and doth often ease me in my sadder, and seuerer care.

*Loue.* Well, I will detaine him with me till you returne with our Forces. Now I pray you make expedition. *(Exit Iustice.)*

ACT 2. SCEN. 2.—*Loue, Vrbanitie.*

*Loue.* I am sorrie, Vrbanitie, I sent not for you before to reuiue me in my sicknesse.

*Vrb.* A Reed may stay a Man in the Water, such a Reed am I, fit onely to recreate men in their sicknesse.

*Loue.* Yea, and to maintaine health too by preuenting Melancholy the Father of many Diseases, and

Malecontentment the Mother of many Vices, I maruaile then vpon what aduice some haue made you a Vice.

*Vrb.* Because Vices and Gesters imitate me in making of mirth, though indeed they differ from me as much as Chymicke Gold from Bullion : for they spare neither holy, scurrile, nor obscene matters, and withall they are Bablers like some sawcie persons which eat no meat but sawce.

*Loue.* It may be, they contemne thee because thy operation is onely in speech, whereas all Vertue is in the Mind.

*Vrb.* This Argument may rush like a Bull, but it is as weake as a Bull-rush, for pleasant speech cannot come but from the integritie of the mind, free from a scowlding conscience. Again, if there be vices in speech, there must be also vertues. Veracitie must direct it for Truth, Affabilitie for Gentlenesse towards all, and I for kindly pleasure in friendly meetings.

*Loue.* It may be this terme Pleasure may displease them.

*Vrb.* Why? Would not Eating, Drinking, Sleeping, Education of Children be halfe neglected, were it not for Pleasure? Would vnderstanding embrace the Truth, if it tooke not pleasure in it? Doth your Maiestie loue any thing wherein he takes not pleasure of goodnesse? Doth your Queene auert her selfe from any obiect but through pleasure of honour, or safetie? What kind of Men, or Creatures are those which impagne pleasure? Doth not the Courtier take pleasure in Honour, the Citizen in Wealth, the Countrey-man in the Delights of Health, the Academicke in the Mysteries of Learning? Is there not euen in Angels a certaine incomprehensible pleasure?

*Loue.* Yea, but Angels want Vrbانيتie, and therefore some banish it for the societie of Vertues.

*Vrb.* Why? Doe they not want also Temperance?

*Loue.* They need not Temperance because they be not tempted with Lust as Men be.

*Vrb.* Neither doe they need Vrbanitie, because they are not like Men toyled with Labour.

*Loue.* What things are most traduced for your sake?

*Vrb.* Playes, and Lots. Playes, because they represent Vice with Laughter, and therefore as they dreame with Approbation.

*Loue.* Doe not Men approve the things at which they laugh?

*Vrb.* Nothing lesse: For Laughter springeth from the medley of two Passions: An expectation of a feared euill, and a suddaine escape beyond that expectation. Hereupon in Playes first we are troubled, that Vice is, or may be committed: afterwards we are satisfied when the detection, or punishment of it is represented. Nay our best satisfaction doth hence arise because 'tis represented, not done. Yet the best Playes are not the most ridiculous, but the most admirable, when the intricate plot makes vs looke for danger, and yet the Clew is wound vp with delight.

*Loue.* There is yet another thing in Playes, that some do carpe at, that Men put on Womens Attire.

*Vrb.* If men did so take their Rayment, that they were mistaken for Women, they might not a little sollicite weake passions. But now euen Barbers know that Women in Theatres are but Men in Womens Attire: and therefore the Curtizans in Rome, and Spaine that act the parts of Women, because they are knowne to be Women indeed, doe vehemently and impudently contaminate the Spectators mind.

*Loue.* But Lots seeme not to admit of Vrbanitie which are attended on by Diuine Prouidence, which seemes not to be intent to our remisse recreations.

*Vrb.* If the Wind blow mine Arrow from the



Marke, is there not a providence like that of Pagan Mercury?

*Loue.* One Argument more and then we come to agreement. Vrbantie hath his name from a Latine word that signifieth a Citie, and the Latine word for Craft from a Greeke word of the same sence. Vrbantie then may seeme to be Craftie.

*Vrb.* This Criticall reason that it may be worth a Figge must be thus wound vp into the forme of a Syllogisme. That which is denominated from a Citie must needs be Craft. But so is Vrbantie. *Ergo.* But I may distinguish thus and extinguish the flame of your reason: Those things which Citizens doe vnto Strangers may seeme to proceed from Craft; but that which they practise with their Friends is Vrbantie of manners, whose contrarie doth arise from Ignorance, or (as Galateus thinkes) from Pride.

*Loue.* Me thinkes you are come from a good Companion to a meare Scholler, or Schoole-disputer.

*Vrb.* If Vrbantie be more seene in Admiration, then in Laughter, what can be more admirable then the custome of Schooles? wherein the Heart is first contracted with opinion of difficultie in the Argument, and presently dilated with the vnlook'd-for facilitie in the Answer.

*Loue.* I haue now a secret Vrbantie, which in part I will impart vnto you if you will vnlocke me your opinion truly.

*Vrb.* Truly. If I shall not loose my Guest for my Iest, which is to play the Iew in earnest.

*Loue.* I haue a Zantippa to my Queene, speake what you thinke vnpartially, as if you were the best Physitian in the World.

*Vrb.* We haue alwayes taken you for a Socrates, and therefore were it so the daunger were the lesse. But I suppose she may well loue you, for if your

Maiesties life should determine, there be some would be loth she should be made Queene Regent.

*Loue.* If Fortitude, Iustice, or Temperance should haue vttered such a word, it might haue cost them their Heads; but speech of Vrbanitie must needs be blameless, because her manners are harmelesse. I will employ you now in a message, goe therefore to the Queene, and will her to come and visite me.

*Vrb.* I hope your Maiestie will not accuse me to her for the error of my Tongue.

*Loue.* That were a Iest like Nero's, who would haue him that acted Leander to be drowned indeed, that it might be a reall Tragedy. I am no Tyrant, goe without feare, I will here abide your comming.

ACT 2. SCEN. 3.—*Hatred, Vrbanitie, Loue.*

*Hatr.* How now, Vrbanitie, what wind draws you hither?

*Vrb.* Two winds, Madame: The first is to see your Grace.

*Hatr.* And what's the second?

*Vrb.* That your Grace might see me. But there is a stranger wind than these: For our King, and your Lord, doth desire that our Queene, and your Ladiship would come to him.

*Hatr.* He is so much offended at the quick sharpnesse of my stirring actions, that I haue no ioy to be in his presence.

*Vrb.* Pardon me, Madame, if you stirred lesse out of his presence, your stirring would lesse stirre his mind.

*Hatr.* Well, I see now I must leaue all my old shrewish trickes.

*Vrb.* And begin them ouer a new againe.

*Hatr.* You hold your old wont, Vrbanitie, well, I

hasten with you to the King, I pray you rowse him vp, for he seemes to languish.

*Vrb.* Mightie Soueraigne, your Queene is come to visite you.

*Loue.* How can she visite me, that is so contrarie to me?

*Hatr.* Is the hatred of Euill contrarie to the loue of Good? Hath Euill any substance but from Goodnesse? Nay why doe we hate Euill, but that we know that Goodnesse is to be beloued?

*Loue.* I am weake, and you are strong, and therefore I am sure we are contrarie in this.

*Hatr.* I am a Woman, I can scowld, gossip, or censure better than argue. I pray you, Vrbanie, take the patronage of my cause, for you haue beene at Athens.

*Vrb.* I haue beene there, and haue seene their Owles, but haue roosted none of them, as did Pericles. Now my Liege, vnder correction I say, I cannot discerne how your Maiestie should be sicke, or weake. Your Maiesties stile is Loue, Loue is an Affection, an Affection is a Facultie of the Soule, the Faculties (as saith the fault-finding Scaliger, and the fault-excusing Piccolominem) are all one with the Substance, the Substance of the Soule cannot dye, now that which cannot dye, cannot be weake or sicke.

*Loue.* You are a merrie Greeke indeed: Will you perswade me that I cannot dye? Shall I be like Chyron immortally miserable?

*Vrb.* I pray you can a separate Soule be conceiued to be voyd of Loue? Are not Plato's euill Angels immortall for all their miserie?

*Loue.* But my Subiects count me weake, and therefore they rebell.

*Vrb.* They so account you because Charitie your best operation in some double-hearted Paphlagenian

Patriarchs bring forth such cold workes after most whot profession ; or because Charitie in our Leaden age seemes to be cold, for that there is such plentifull want of Golden Charitie. Like as a Roome is cold where there is but a little Fire, yet the least sparke of Fire is whot beyond all patience. Misprize not therefore your selfe, my Liege, you know that Iulius Cæsar with a word, and Augustus with a becke stayd a tumult, and that Rebellion like Thunder strikes alwayes at the strongest and highest.

*Loue.* Me thinkes a certaine spirit, and vigor is returned vnto me. I will get vp, attire and arme my selfe, and at least see the Battell. Thankes, heartie thankes, good Vrbanitie, make hast to arme your selfe.

*Hatr.* Nobly resolved my Lord, often may Vrbanitie come hither to bring forth such happy effects.

*Vrb.* Let vs hasten, I see Iustice comming with the Forces.

ACT 2. SCEN. 4.—*Iustice, Loue.*

*Iust.* We here present vnto you my Liege, all the Forces of the Vertues, which doe conceiue vnspeakable ioy for your vnexpected health.

*Loue.* I thanke you for your diligence, as for my health I ascribe it to Vrbanitie, who hath renewed me like some Elixar, or Mummea. But now declare I pray you in what order you haue ranged the Battell-array.

*Iust.* The ancient, and naturall order in which the Vertues fought against the Vices was in this manner. The first was Charitie with his Captaine Mercie ; then Affabilitie ; next Clemencie ; the fourth Fortitude, with his two Captains Good Hope, and Constancie.

*Loue.* He had two other Captaines also Heroicall

Vertue, and Magnanimitie: Touching the former you told me that he is banished to the Antipodes, or vanished out of the Earth, but what's become of the later?

*Iust.* Magnanimitie is fled to the Banditi, and is in great request with them.

*Loue.* Now proceed in your narration.

*Iust.* The fifth is Vrbanie; the sixth Religion with his two Attendants Prayer and Repentance; the seventh Temperance with his two Assistants Continnence, and Sobrietie.

*Loue.* What's become of Chastitie, is't dead with Lucretia?

*Iust.* Chastitie by Frigiditie, or Constraint as in Eunuches, can be no Vertue, but that which is voluntarie is comprehended vnder Temperance, which is so large that some haue made it the mediocritie of all Vertues: but now we restraine it to the moderation of pleasures in touch and tast. The eighth is Liberalitie with her two Adherents Frugalitie, and Magnificence.

*Loue.* Why? Magnificence was wont to be counted a distinct Vertue.

*Iust.* Vpon slender reason, for it differs from Liberalitie in degree alone, or rather in the quantitie of the object, which will hardly make a new degree. No more then you may distinguish Pettie Larceny, from Larceny which are capitall alike in the rigour of Law. The ninth is Humilitie.

*Loue.* You haue brought in here three new Vertues, Charitie, Religion, and Humilitie.

*Iust.* They are new onely in the Owle-light of Paganisme, but indeed as ancient as the rest. The tenth is Modestie, with his young Captaine Bashfulness, and lastly my selfe with my trustie Captaine Veracitie, who was wont to be counted a seuerall

Vertue, but now is contented to serue me, for he is a great part of Iustice in speech.

*Loue.* Doe you not obserue the same manner of embattaling now as you haue done?

*Iust.* By the direction of Fortitude we haue altered the Rankes, as Hannibal did at Cannæ, and Scipio against Asdrubal in Africa. In the Vaunt-guard are placed Temperance, Charitie, Liberalitie, and my selfe. In the Maine-battell Humilitie, Clemencie, Modestie, Affabilitie, and Vrbanitie. The Reere is conducted by Fortitude whose Assistant is Religion, for these are the two most valiant Vertues fittest for dead lifts. The Wings are held by the eleuen vnder Captaines whom I named before; which are enlarged partly for shew, and partly least we should be circumuented by the multitude of the Enemie: For so did Cæsar in his battell against Ariouistus King of the Germans. It resteth now that your Maiestie declare where your selfe, and the Queene with your foure Agents will be placed.

*Loue.* Surely betweene Fortitude, and Religion, for there is appearance of greatest safetie. Now let me entreat you to entrench neere my Citie Pathopolis, that we may endure a siege, and make sallies vpon the Enemie according to opportunitie.

[*Exeunt Loue and Iustice.*]

ACT 2. SCEN. 5.—*Malice, Pride.*

*Mal.* I haue lurked here all this time in seeing this maygame Muster, wherein nothing molests me so much, as that this king who is older then Lapetus struts and smugs vp himselfe like a dotard of foure score ensnared with a greene temptation. Now will I to my Lord, and relate what I haue seen. Lo here he comes. [Enter *Pride.*]

*Pride.* Are all things ready my good Parmenio?

*Mal.* More then all, my puissant Alexander. For I haue seen in ayd of the King the assembly of the Vertues, which are for number and strength according to their accustomed tenure.

*Pride.* I haue heard say, that the Vices of this Age are more grieuous then those of the former, and therefore the Vertues must needs be the fewer.

*Mal.* When in Deucalions Flood according to the Fable of Lucian, Lyons, Horses, and other Beasts came by two and two to be preserued in a Ship from the Deluge, were there fewer Creatures then before?

*Pride.* The kinds remaine the same, though a number of each kind were drowned by the Waters. So peraduenture you suppose that all sort of Vertues are still extant, though their actions be rare. Againe, there is a tradition, that he that hath one Vertue hath all, and they are said to be linck't with a golden Chaine.

*Mal.* Yea but those emptie declaimors against the Vices in the Age of whom you speake, are onely some impatient Male-contents, and Men that want the reflexiue eye of Historie, for (to omit the Babilonish, Ægyptian, and Persian vanitie, and the Greekish Sects, and Hercies) let me instance in the Romanes onely. Did not Romulus kill his Brother? Was not Numa Pompilius an Hypocrite? Tullus Hostilius an Atheist? Tarquinius a proud Vsurper? Were not Sextus Tarquinius, and Appius Claudius libidinous? What should I say of the wickednesse of Rome in the time of the ciuill Warres? Were not the times of Caligula, Nero, Commodus, Dioclesian, Iulian as vitious as ours? Can we thinke of greater wickednesse then was in Paul the third, Gregorie the seuenth, and some other of that raging Sea?

*Pride.* This relation put's me in hope of obtaining our title of honor in this Age, as well as heretofore, and therefore I long to be at these Vertues.

*Mal.* I haue deuised a stratageme to circumuent them, farre better then the Camels of Cyrus, or Bulles of Hannibal, and this it is, I would haue your selfe, and your confederates disguised into the habite of the Affections and Vertues, for so did Hannibal arme his Carthaginians like the Romanes when he had slaine Marcellus.

*Pride.* What's the reason of this your aduice?

*Mal.* Because if the rebellious Affections by any practise be reconciled to their King, their vnion will be our vndoing. Againe, a victorie purchased on either side will flesh the Victors, and dishearten our Men, therefore it is good striking while the Iron is hot.

*Pride.* I could wish that Madame Hypocrisie be sent for to disguise them, for Tamberlaine one of my good Minions was wont to say, that this was a Cloake long enough to couer the whole World.

*Mal.* No, my Lord, Hypocrisie is so much employed at this time about disguising some Iesuits, Brownists, Arminians, and some Citizens Wiues, and some factions Men whereof one of late killed his Cat because it kil'd a Mouse on Sunday, and all this to maintaine ciuill warre against the truth of Antiquitie which is maintained by the intellectuall Vertues, that there is no possibilitie of her presence; but I doubt not Madam Curiositie will performe it well enough.

*Pride.* I leaue the circumstance of this action to her discretion, and yours. Now I am wearied with viewing the Musters, I will repaire to my Lodging for a little repose.

ACT. 3. SCEN. 1.—*Curiositie, Malice.*

*Cur.* What, more mischief? More plotting yet?

*Mal.* You are intreated by my Lord Pride to disguise vs all into the habite of Affections, or Vertues.



*Cur.* Where shall we haue Attire, and Armour fit for it?

*Mal.* We haue found much of that stuffe disperst here, and there in the late conflict betweene the Affections, which Despaire in our hearing did relate : as for other peeces Couetousnesse one of our confederates, at my request, stole them out of the common Wardrobe : If these be wanting, I know you could fetch Proteus, Mestra, Circe, or Archimago the Iesuite, some Taylor from France, or great Brittany to disguise vs in Attire.

*Cur.* I need none of their Leaden wits, for I was their Mistresse. You shall therefore be thus disguised. Friendship and Enmitie shall put on the accoutrements of Loue, and Hatred : Laughter, and Weeping of Ioy, and Griefe : your selfe shall be made like Despight : Hatred's Agent Securitie shall resemble Bouldnesse Hopes Chiefetaine : Sighing shall dissemble himselfe to be Sadnesse, Griefes Assistant : Iealousie shall be metamorphosed into Zeale : Lust into desire : Enuy into Emulation : Bashfulnesse into Shame : Indulgence into Pittie : I could transforme Selfe-loue, and Superstition into liking Loues Agent, and into Feare, but I feare they will not be verie like them.

*Mal.* And yet Selfe-loue is a liking of ones selfe, and Superstition in Greeke is termed Feare of Deuils.

*Cur.* I care not for that, I will haue Selfe-loue transelementated into the shape of Charitie, for the Dunces say, Charitie begins at home : as for Superstition, I can buy for her Religions Maske, much cheaper then any one in the Exchange. But now let me see, what shall we haue for my Lord Pride?

*Mal.* It will tire your wit to attire him.

*Cur.* I could put vpon him the habiliments of Emulation, such as I gaue to Enuy.

*Mal.* But Enuy will pine at this, and Pride will

scorne it ; besides, if there be two of one habite, there will be suspection of fraud, as when wee see two Raine-bowes together, we thinke the one, but to be the reflexion of the other.

*Cur.* I could make him like Disdaine.

*Mal.* Indeed my Lord Pride can disdaine the best Men, and things too.

*Cur.* Yea but Disdaine doth onely neglect those things that are base, as when a Matrone disdaineth the loue of a Pesant : But Pride can vilifie both Cæsars Scepter, and the Diuine Thundring. Well, I haue found him out a transcendent Title, he shall put on the Title of Monsieur Magnanimitie.

*Mal.* You have put me in mind of an excellent stratageme.

*Cur.* Thus we are all disguised.

*Mal.* You, like Men of Gotham, still forget to number your selfe.

*Cur.* Take no care for me, I haue at hand the Vizard of Admiration. But I see Hope and Feare comming together, I'll hearken what they say.

*Mal.* I pray you giue me my disguise, and let me play for you the Eaus-dropper this once.

ACT 3. SCEN. 2.—*Feare, Hope.*

*Feare.* Feed me no longer with emptie smoake, for the plot is desperate.

*Hope.* The fitter to be acted by your Seruant Despaire, who may doe it better by Poyson of Locustra, Brazutus, Iulio, or by the Knife of Iames Clement, or Rauilliacke, or by Catesby's Powder.

*Feare.* Despaire is falsely tearmed my Seruant, for like as when Good is certainly expected, there is Hope, and when it is certainly enjoyed, Ioy ariseth : So when Euill is doubtfully look't for, there springeth Feare ; but when it is no less certaine that expected

Good shall not succeed, thence proceedeth Despaire. For as no Man feared where he neuer hoped; so none despaireth till he cease to feare. Despaire then is a numbnesse of Sence, and a want no lesse of Feare, then of Hope. Besides, what likelihood of victorie? Seeing it is more then certaine the Vertues will ayd the King and Queene. If they ouercome, what shall become of vs? If we ouercome, how shall we agree if Loue be extinguished? Or how shall I and Griefe without the helpe of Hatred maintaine our parts against you, and Ioy? If the Vertues be extinguished, the Vices, and Banditi will inuade vs. But indeed you dreame of a dry Summer, for we may well feare that you may be corrupted with hope of gaine, and Ioy will take no ioy in these Warres. Reuerance, and Zeale, Pittie, and Desire may discouer it, because they are Friends to the King: Or Griefe, Disdain, or Anger, because they haue long loued the Queene, Admiration may be new-fangled, and Emulation ambitious; but whether we ouercome or not, Despaire will not gratifie vs, because he thinkes himselfe hated, and scarce accounted among the Affections.

*Hope.* O Feare, you cast too many blockes in the way, which indeed are but shaddowes, and dreames. For first, as the hope of good Men, and separate good Spirits is certaine; so in euil Men, and Spirits there is certaintie of feare called Despaire. Whereas you say the Vertues will ayd them, thinke you that they will wash their hands in Water of Stix, the Blood of ciuill Warre? If they subdue vs, can there be any thing more mild then they? Did not they teach Cyrus, and Cæsar to be courteous to the vanquished? If we ouercome, can not I with the hope of the profit of Vnitie; Ioy by the pleasure of the Victorie; you by the feares of the mischiefes of alteration; and Griefe by the distant of the same, keepe from all

changing? Whereas you feare that the Vices, or Banditi will invade vs, we will keepe the Vertues as Dogges to keepe those Wolues. Whereas you instruct me and my partakers, know that I hope to be King, because I am Senior to Iov, as for Ioy I haue perswaded him a whiles to endure the troublesome Warre for the hope of honour. The Friends of the King, and Queene loue themselves best, and being lately iniuried of them, and afraid one of another, neither will, nor dare discouer, nor is there any reason to disgrace Despaire; for would not many Treasons, Murders, Lusts, Thefts be executed but for despaire of impunitie? And what if Despaire refuse to doe it, can not we perswade, command, entice, or hire some other? Or if none will perform it, shall we not be strong enough in open Field? Well Feare leaue these demurs, for you will be suspected for a Traytor.

ACT 3. SCEN. 3.—*Malice, Friendship, Iustice.*

*Mal.* This Feare makes me circumspect, and Hope resolute in my Plot. But who comes heare? Well met Friendship, and Enmitie, for I know you, though Dame Curiositie hath finely disguised you. Well, I hope you heard of our association.

*Friendsh.* I haue suffered too long; for in the old time I was accounted on angelicall Vertue, farre aboue the vulgar loue of Mariage, which ioyneth vnequall things together, that agree like the seuerall Beasts in the Plough of Vlysses when he faigned himselfe mad: when as I cause equall minds to vndergoe the same heauenly yoke. In old time there was celebrated certaine Paires, which were Knights of my Order. The Poets could sing of Hercules, and Phyloctetes; Theseus, and Perithous; Castor, and Pollux; Ulysses, and Diomedes; Æneas and Achates; Nisus and Enriaius: The Greeke Historians could tell

of Socrates, and Alcibiades ; Damon, and Pythias : The Latines of Scipio, and Lælius ; Cicero, and Atticus ; Augustus, and Mæcenas ; Seneca, and Lucilius ; Traian, and Plutarch : But now these are accounted impossible Fables. For say they, it is not possible to find friendship in two that are equall in Age, Vertue, Abilitie, Calling, and Intent. Not contented with this iniurie they haue put me into the hedg-row of Relations, which are as emptie as the Blood-lesse Soules fayned to flye about Limbo-Lake. It resteth then you giue your aduices what is to be done.

*Mal.* Rest awhile, for I see Iustice standing at the Castle Gate, I will ouer, or under-heare what he saith, and aduise according to circumstance of occasion.

*Iust.* I wonder whither Charitie is gone out of the Castle, but indeed she is neuer idle, but alwayes is feeding, or comforting the needfull, or burying the Bodyes of the dead, or performing their last wills, or defending their Orphanes, but I now see her returning with the King, and Queene, I will goe forth to salute them.

*Mal.* Iustice takes you for the King, and Enmitie for the Queene ; Selfe-loue comes a little behind you for Charitie. Now it is time to strike, the trap is layd, onely remember Friendship to say, that you are come to command certaine Lodgings in the Castle for Magnanimitie, lately returned from banishment.

*Friendsh.* I goe, follow me close, and be as silent as those that casts Bells.

*Iust.* Welcome my Liege, together with your Queene, and Followers, will it please you enter into the Castle ?

*Friendsh.* If I get within your Cony-burrowes, I shall disgrace you like Ignoramus : Well Iustice, I haue made the more haste, because I would haue some entertainment prepared for Magnanimitie whom I

haue lately called out of Exile, to ayd me in my Warres.

*Iust.* Come forth Fortitude, lay hands vpon this Counterfeit, for this is not the King now I looke better on him.

*Friendsh.* Auant Traytors, doe not the verie Virginians know that the Person of a King is sacred?

*Iust.* You are not the King, for he is in health, and well armed; you looke like one that is sickly, and comes without Armor; besides, your Stature is almost double his.

*Friendsh.* O Malice, thou hast vndone me with Enmitie, and Selfe-loue, in telling vs, that the King was sicke.

*Iust.* O Friendship, how comes it to passe, that you, who alwayes were wont to ayd Vertue, and Loue our King, art now become an Abbettor to these Assassinsates?

*Friendsh.* I haue beene long defrauded of my two Titles, a Vertue, and an Affection.

*Iust.* How can you be a Vertue, Friendship? Seeing that Vertue is a qualitie inherent in one; you are a mutuall knowne repercussion of a double equall loue. Besides, if you be a Vertue then Enmitie must be a Vice, and yet the vertuous Germanicus Cæsar according to the manner of his Ancestors denounced Enmitie to Piso.

*Friendsh.* Yet I hope, I am an Affection at least.

*Iust.* An Affection is common, and naturall, you are a rare, and super-naturall coniunction of two Affections. Now because I perceiue you have beene seduced by these Recreants, you shall haue a mild censure, namely, to be confined to remaine alwayes among the Vertues; as for Enmitie, he shall helpe to enlarge our Squadron, and make sally vpon our Enemies.

ACT. 3. SCEN. 4.—*Justice, Malice, Self-love.*

*Iust.* Don Malice, I much desire you to confesse the whole truth to me.

*Mal.* I neither can, nor will confesse any thing.

*Iust.* Then attend to this Iudgment. Vnlesse thou confesse, the Russians Shiners, the Scottish Bootes, the Dutch Wheele, the Spanish Strappado, Linnen Ball, and Peare of Confession shall torment thee : Thou shalt be set in an Engine like that of Regulus, Wax, Pitch, Tarre, and Oyle shall be poured into thy Nauell, moulten Lead into thine Eares, thy Backe shall be scrap't with Shels, Reeds shall be thrust under thy Nayles, thou shalt be layd upon thy Backe betweene two Boates, Honey shall be cast vpon thy Belly, Meat poured into thee, and at the end of seuateene dayes shalt be taken vp halfe rotten, the Bull of Phallaris the Sicilian Tyrants Wife, the Morocco Bowles full of Snakes, and all the Torments that Heart, or Art of Man can deuise shall attend thee.

*Mal.* I will confesse rather then I will put you to this cost.

*Iust.* But I must haue no mixt proportions made like Hippocentaurus ; halfe of words, halfe of mentall reseruations.

*Mal.* I need not equiuocate, I am no Priest, I haue no dispensation.

*Iust.* Confesse then first, who spread this rumor of the Kings sicknesse, and death ?

*Mal.* I told the Commons that the King was dead, but because the great ones were lesse credulous, or had more intelligence, I told them onely of the Kings sicknesse : The ground of my rumor was his solitari-nesse, and languishing in part with Griefe for the Queenes ouer-daring insolencies.

*Iust.* Confesse now who is that Magnanimitie of whom Friendship spake?

*Mal.* 'Tis the Lord Magnanimitie Pride.

*Iust.* Lastly, tell who be his and your Confederates?

*Mal.* Eleuen Banditi besides our selues.

*Iust.* Your Iudgement shall be deferred till the King's comming. Now Selfe-loue, what Furie bewitch't you to assume the name of Charitie?

*Selfe-l.* The loue of our selues is the rule of Charitie, and therefore it must be much more Charitie it selfe.

*Iust.* The Diuine Loue is not the Vertue of Charitie, yet it is the rule and square of humane Loue.

*Selfe-l.* It is Charitie eminently, though not formally.

*Iust.* To choake you with your owne Schoole dust, if it be not formally, then it is not Charitie; for the forme giues the being. And therefore we may say, whereas Charitie is bound by the Law of Necessitie, transcendent Loue doth voluntarily issue from the Diuine Essence, and so is a kind of supernaturall rule to our Charitie. Againe, the iust and laborious conditions of Ants, and Bees can not be said to be Charitie, because things voyd of Reason are not capable of Vertue or Vice; yet is this a patterne to our best Loue. Neuerthelesse, this rule is naturall, not morall; certaine, not voluntarie. Vnlesse we expound it as some doe, you must loue Men as you ought to loue your selfe; but this is to make a Lesbian, and no certaine rule.

*Selfe-l.* Belike then you thinke, that all Men by nature loue themselues?

*Iust.* What Man? What Liuing? Nay, what Creature at all doth hate themselues?

*Selfe-l.* Those Men seeme to doe it, that bereaue themselues of Life.

*Iust.* Did Dido the first, or Cato the second kill



themselves out of Selfe-hatred, or rather for some feare of imminent, and insupportable perill? Did Menæti<sup>us</sup>, Curtius sacrifice their liues for their Countreys out of hatred to themselves, or rather out of some deuout opinion, that thereby they might atchieue to themselves great honor both with God, and Men? But if all was granted, yet were you distant a full Persian parasange from Truth. For to loue our selues is to cherish that Image which is giuen vs by the true Prometheus; but Selfe-loue is an aduancing of that Image, aboue the same in other Men, whereas equall things should retaine equall honour, and so it becomes an hatefull Bough, or rather an accursed Root of the Tree of Pride.

*Mal.* Helpe, helpe O noble Affections, March on apace.

*Iust.* Stop the Mouth of Malice, throw him into the deepest Dungeon, put Selfe-loue in Little-ease.

[*Exeunt Malice and Selfe-loue.*]

ACT. 3. SCEN. 5.—*Iustice, Laughter.*

*Iust.* Vncase them Fortitude, and disarme them. What are you Sir?

*Laught.* I am the noble Affection of Ioy, here is my Companion Griefe, and her Agent Sadnesse, with vs is the Affection of Shame.

*Iust.* O shamelesly shamefull well inscribed Boxes, but containing Poysons within. For these foure being now vncased, appeare to be Laughter, Weeping, Sighing, Blushing, which are no Affections.

*Laught.* Then you will make vs forget our names, as one did with a fall from an House. Doe we distinguish Men from Beasts, and will you extinguish our Title of Affections?

*Iust.* By that Sophistry, Madame Lingua might sue as well for the office of an Affection as of a Sense,

for her garrulous, all-daring Ladiship, which dares lye with euerie Man and Woman, doth sufficiently separate Man-kind from the Choristers of the Aire, and from the dumbe Lords of the Woods, and Floods. Now therefore though your full Censure shall be stayed to the Kings approach, yet some thing shall be said now. First, Laughter is not a Passion, but a signe of it, in the Muscle of the Midrife, and the Cheekes; and therefore separate Soules, and other Spirits which are not encombred with the bulke of the Body, we thinke to be vncapable of this trepidation, and exaltation, whereas all Affections are lock't within the Closet of the Soule. Neither indeed doth Laughter proceed from Ioy alone; but sometimes from Disdaine, sometimes from Sorrow. In like manner Weeping doth as well issue from Ioy that is suddaine, as Griefe that is moderate: For Amasis the Ægyptian King wept at his Friends; but was amazed at his Sonnes captiuitie. Hence are Crocodiles, and Harlots teares. Sighing doth come from Sadnesse naturally; but by accident also from Melancholy, which makes as many false Griefes, as Superstition doth Feares. As for Blushing, it comes from the moderate feare of reproofe, as Palenesse from a vehement, which Catesby would haue beene in this Conspiracie also, if his Catilinary conscience had not hindred his attempt. In some they are but all signes of Passions. I will therefore that their imprisonment be gentle, and free. Now let vs retire, till occurrence call vs forth.

[*Exeunt Omnes.*]

---

ACT. 4. SCEN. I.

*Iustice, Indulgence.*

*Iust.* What, more Enemies? More Counterfeits yet? What are you?

*Ind.* I am Pittie, the good Mans Passion, or rather Compassion.

*Iust.* Or rather the Corruption of the Church, the Leprosie of the Schooles of Learning, the Moth of the Common-wealth, the pleasing Poyson of Families, Sweet-bitter Indulgence, vpon whom we may lay our Vices, as the Ægyptians did their sins vpon a Rams Head, which they cast into Nilus, take her here, and flea her to the Bone.

*Ind.* Pittie me, for I am wont to be pittifull.

*Iust.* Cruell Pittie, thou makest Children laugh that old Men may weepe, away with her. Here comes one that's as pittillesse, as she was pittifull. What's your Name?

*Sec.* I am Boldnesse Seruant to Hope, the first-borne of the noble Affections.

*Iust.* Nay you are Securitie the Root of Confidence, the Disarmer of the Commonwealth, the seeret Impoysoner of the Church, and indeed a seruant of Temeritie, or Rashnesse, an Enemie to you Fortitude, therefore take her to your custody. Here now comes a fearfull Messenger that cut's the Aire like Mercurie.

ACT 4. SCEN. 2.—*Feare, Iustice, Superstition.*

*Feare.* Tidings my Lord, tidings, the twelue Affections are marching towards you in all hast, but I am a Friend to the King, and therefore I am accounted a Traytor amongst Traytors.

*Iust.* Though I knew the matter before, and doe imagine thou do'st it for Feare, yet in the Kings name I giue this reward, a guilded paire of Harts Hornes, which afterwards shall be thine Armes. Now return again vnto them, and sowe some needlesse Feares amongst them, that they may desist from their Rebellion, and if thou be afraid to returne, then remaine among vs.

*Feare.* I am afraid to stay with you least I be suspected, and with them least I be confronted or hated ; I pray you I may neutralise a while till the matter be determined.

*Iust.* Though this seeme to tast of a mind like that of his who was drawne in pieces of wild Horses, because he had drawne his mind into two opinions betweene the Romanes, and the Fidenates, yet to shew thee that we neither feare thy cowardise, nor their valour, we will permit for a time, onely take heed that no Amphibiologicall practise be hereafter layd to your charge.

*Feare.* Feare not my Lord, fearefull Persons seldome goe to the Tower, they loue to sleepe in a whole Skin.

*Iust.* That place is reserued for better wits, and worse minds. But who comes here? She is somewhat like thy Sister, but that she lookes more demurely, and yet me thinkes she begins to iet like the mad Corybantes in Crete, or like the Saly the dauncing Priests of old, or new Rome. Apprehend her, by your She-Priesthood what is your Name?

*Superst.* I am Religion which the World can no more want, then it can Fire, and Water.

*Iust.* Indeed it is better the Ægyptian Apes, yea that Apes themselues be worshipped, then that there be no Religion, it is better, I say, for the state of the Body, not of the Soule.

*Sup.* I am Religion, giue place Iustice.

*Iust.* Religion is within, and you are without the Castle. I am a plaine Macedonian, I must need call a Spade a Spade, you are Superstition which taught the Men of Calicut to kisse the euil Spirits behind appearing like Goats. You taught the Turkes their Friday Saboth, Circumcision, the mediation of Mahomet, the vse of Polygamie both here, and in Paradice. You taught the Iewes to looke for a Feast,

wherein the Leviathan shall be eaten in pickle. You taught them of Rome to feare a Tyrant who being begotten of an Incubus, and a Woman of the Trybe of Dan, and pretending himselfe to be a Jew shall beare rule three yeeres, sixe moneths, and fourtie five dayes iust, before the fatall day, which Tale hath gayned them more then all the Fables of Æsop and Ouid, and all that rabble. Well, disrobe this Duessa, locke her vp fast least she breed any new troubles, for still me thinkes I espy a new tempest arise, we feared the true Affections, now the fa'se Passions haue preuented them, and vs.

ACT 4. SCEN. 3.—*Iustice, Curiositie, Iealousie.*

*Iust.* Here comes one as fine as the former, but her looke is not so fearfull, she rather stares like one to whom a lye is told, to driue away the Hecticke : Well Madame, who are you called ?

*Cur.* I am Admiration, the mid-way betweene Knowledge, and Ignorance, like the Twy-light, betweene Light, and Darkenesse, which am the first beginner of all Arts, and Sciences.

*Iust.* There be so many counterfeits, I know not whom to trust, take off her Maske. O my fine Dame Curiositie, I beleeeue you are she that hath disguised all these counterfeits that came before you.

*Cur.* Yes, and all them that come after too, yea I can sometimes for a need disguise you too, for I am sure you came into this Country with a single Doublet, but now you haue found Cloakes not onely for your selfe, and fellowes ; but for your crooked matches, and your craftie pretences.

*Iust.* See how this rauening Beast bites when she is ready to dye. I shall need but little curiositie to find matter of Treason in you. You made the Libels against Tiberius ; you put Vineger into all the Satvres.

and Pasquils that were euer since ; you cast Gall, and Poyson into the Inke of Marprelate, and Penry, and all that rout ; you loue no Rochets ; you could be contente to turne Bels, into Eare-rings, and to weare them for gingling Spurs at your Heeles ; you would haue Fellowes in Colledges to haue Wiues ; you can giue Baptisme in a boule of Milke, and the Communion in a Wicker Basket ; your itching Crochets haue troubled the Land, and poysoned the Church ; Well, lay her vp to her fellowes. Here is another Bird of the same Wing I beleeeue, what name should a Man deuise for you ?

*Jeal.* I am Zeale the common heat of all the Affections, the reformer of all deformities.

*Iust.* You are that false fire that was in the Temple of Serapis, and Vesta. Your name is Iuno-lealousie that sent a Horner to driue Io as farre as Ægypt, whosoever drinkes of your Cup spils in his bosome. Away with her, she goes betweene Barke and Tree ; set's debate betweene Man and Wife ; commit her to close Prison, least she stirre vp new iealousies, and combustions in the State.

ACT 4. SCEN. 4.—*Iustice, Vrbanitie, Pride.*

*Iust.* Here comes some great Magnifico, your name Sir before you passe ?

*Pride.* My name is Mounsieur Magnanimitie, a Courtly Vertue lately returned out of Exile, aud this is my Attendant Emulation, one of the noblest of the Affections.

*Iust.* I was aduertised of you before hand, your name is Mounsieur Magnificentissimo Magnanimitie Pride. I pray call forth Vrbanitie hither.

*Vrb.* What, haue you any leasure for me in these Garboyles ?

*Iust.* You show'd me the other day, an Alphabetically

Bead-rolle of Prides names ; now he is come in presence, and I lacke complementall salutations for him.

*Vib.* I haue the Scrole about me, will you read it ?

*Iust.* I pray you read it your selfe, for mine Eyes are growne some-what dim with care, and with looking of Mens persons, and Bribes.

*Vib.* Then hearken my noble Mounsieur, for here is the Coppy of your Titles as large as the great Turkes. Sir Antoniastro-Adriano-Alexandrino, Sir Bellarmino-Baronia-Bombo, &c.

*Iust.* Will it please you to haue any more Titles Sir ?

*Pride.* It becomes Iustice well to mocke, and that at holy things too.

*Iust.* You are payd but in your owne Coyne, and it was done to shew you that there is nothing so holy which you despise not. When lay you last with the Moone ? Where be the Payhens, and Gunie-cockes that were sacrificed to you ? Where be your golden Slippers which Men vse to kisse ? Your Hammer where-with you knocke open the Gate of Paradise ? Where be all your impious Bulls, and Briefes ?

*Pride.* I will not vouchsafe to answer thee.

*Iust.* As for your Attendant Emulation, he is found to be no other then that Heart-griping Enuy, who reioyced in a Ship, when he thought his aduersarie should be drowned before him. I am sure it will grieue him to goe to Heauen, because he shall see nothing there but Happinesse.

*Pride.* I hope you will let Enuy speake for himselfe then.

*Iust.* Not so, for then we shall lose Vrbanities company. Away with them both, and cast them into the same Dungeon with Malice.

ACT 4. SCEN. 5.—*Veracitie, Iustice, Lust.*

*Ver.* I haue brought you here a Captiue my Lord, but so filthy, that I shall gaine little thanks for her.

*Lust.* Why? What's her name?

*Ver.* She termes her selfe Desire, and yet her name is (but I abhor to name it.)

*Lust.* Well, what is't?

*Ver.* It is that Hagge Lust.

*Lust.* Tell, whence comes she, and what is she?

*Ver.* She came from the dead Sea, called the Asphaltick Lake; she came afterwards to Ægypt; some say she was in Babilon, and Sardis of Lydia; I am sure she dwelt at Selge a Towne of Pamphilia, for there she got her a Greek name Aselgia. She past thence into Europe, and kept open house at Corinth; afterwards in Italy, Rome, Florence, Venice, and there she became so bold, that she durst sue for her hyre as Men doe for Land. At Naples she playd Madam Makarella, Pandaresse, and between a Neapolitane Father, and a French Mother begot a Child which is now fathered vpon the poore West Indians, because they send Guaiacum to helpe the Diseases, with which it is annoyed. She hath beene also in Morocco, Spaine, France, Ireland, especially about the Lake of Enno, which place, as the Inhabitants doe report, was from a pleasant Soyle turned into a filthy Lake by reason of the lust of the Inhabitants. She hath also beene in Merioneth-shiere in Wales, and hath had some residence among the Red-shankes and Orcades, and lately hath passed through Great Brittain, where what she hath done, let Men Iudge. For they that know nothing, know not their owne name. They that say nothing, know not their owne dutie. They that doe nothing, know not their owne daunger.

*Lust.* Away with the Strumpet to prison.



*Lust.* Pittie my Lord, I was wont in Nero's time to be familiar with great persons, and some say the times are not changed.

*Lust.* Whatsoever they are, they are the worse for such Messalines, and Poppæas as thou art. Now may a Man extort a true word from you Madam Minx without the trouble of the Racke? What Confederates remaine besides your selfe?

*Lust.* None but the Vices, which being all Horsemen, fled when they saw Pride taken, and left me desolate in the Fields.

*Ver.* Though I know some went to bed to the fancie of your Picture, yet none of them in such a feare would be troubled with so vnprofitable a burthen of the Earth.

*Lust.* Let vs goe in, and rest, for we cannot pursue them without directions from the King.

[*Exeunt Omnes.*]

ACT. 5. SCEN. 1.

*Hope, Loue, Iustice.*

*Hope.* The Affections being amaz'd either by reason of the mutiny stirred vp lately by Feare, or by the interception of the Banditi, haue in stead of Rebellion sent me to the King to petition their reduction, and recall, and now I goe attended with my two Captaines, Trust, and Bouldnesse. Here comes the King himselfe who promiseth all fauour by his louely countenance farre vnlike that of Sylla, which by the scoffing Athenians was resembled to Figges beasmear'd with Meale.

*Loue.* Iustice sent to entreat me to come to this Castle to view certaine Prisoners. After many delayes I come, for I am slow to punishmeut, and now vnderstand that Iustice is gone to his Lodging, neither will I suddainly rayse him, for I know he is wearie, but here comes a Petitioner.

*Hope.* Mercie, my Liege, mercie.

*Loue.* What offence hath beene committed?

*Hope.* The thirteene Affections vpon some sinister rumours of your Maiesties sicknesse, and death, intended some innouation to the State; but now hearing of your recouerie, begge pardon, and craue to be reduced to a settled order.

*Loue.* Where be they now Hope?

*Hope.* Here vpon the Greene before your Castle, but haue layd away their Armes.

*Loue.* I see them now, goe, returne them this answer. First, I accept their submission, and giue them free pardon. Next, I set down this Order. All Affections proceed from me, and Hatred my Queene; whereof some are immediate some mediate, like as all colours are said to be framed of White, and Blacke. The immediate are foure, you, and Ioy belong to me; you are the elder, for we hope for things afore we can inioy, or ioy in them; yet is Ioy the mightier, as the Persians were aboue the Medes, the Romanes aboue the Sabines, the English aboue the Scots.

*Hope.* Wheresoeuer you place me my good Liege, I shall be well contented, only my hope is, that your princely fauour will be continued towards me.

*Loue.* It shall if you continue in your allegiance. To proceed then, I say the same of Feare, and Griefe, which pertaine to the Queene; for the former of these turnes from euill to come, the later from that which is present, or past. Like as you two turne to that which is good, whether it be good indeed like the Moones Eclipse, or onely in appearance like the Eclipse of the Sunne. Those that be mediate are of two degrees; some depend both of Vs, and you foure: others haue reference to some of you foure onely. Of the first sort are these. To me, and Feare, doe retaine Reuerence, and Zeale: To me, and Griefe,

Desire, and Pittie. For Reuerence is a loue of Goodnesse which is excellent, and a feare of displeasing, or offending that great Goodnesse, or good Greatnesse. Zeale also is a Loue ioyned with feare of loosing that which we desire that we our selues, or some other should enioy as peculiar without riuallitie: but if this Feare be causelesly suspitious it turnes to Iealousie which is a Vice, as Reuerence doth to Superstition. Desire is a Loue, or liking to a thing, with a Griefe for want of it. Pittie is a kind of Desire to helpe the thing loued in that miserie for which it grieueth. Further to my Queene, and your Captaine Bouldnesse pertaines Disdaine, who hateth something with a bould confidence, which it seemeth to contemne: Yet some make it a spice of Anger. Those of the other order which onely serue some of your Tetrarchy, or Quaternion are againe cut out into two quarters. For some are mingled of two Affections onely, as Shame is made of Feare, and Griefe; Feare of the reproche, Griefe for the Fact. Anger is compounded of Griefe for the indignitie, and Hope of reuenge. Therefore when vaine Man is angry with the Diuine Essence, he doth first Idolize to himselfe a feeble, and resistable Deitie. Others pertaine to three Passions, namely, Admiration, and Emulation. For when we admire any thing, we ioy in the knowledge of the effect, and yet hope to know the cause, for the ignorance whereof we grieue: but if this Hope be of things aboue our reach or calling, it degenerates to Curiositie. Likewise, when we emulate any person, we ioy in that Goodnesse which he enioyeth, and Hope to obtaine ourselves, being grieued that as yet we haue not compassed it. All this might be set downe in the coupling of a Marriage, or of a Pedegree, but that it would be too intricate.

*Hope.* Thanks my noble Liege, for your bountie, and iust order.

*Iust.* Hearing of your Maiesties comming, I made hast with these Captiues of the better sort, to know how your Highnesse would dispose of them.

*Loue.* Thanks Iustice for all your paines. I will therefore that Friendship remaine with me ; Enmitie with my Queene ; Laughter with Ioy ; Weeping with Griefe ; Sighing with Griefs Agent Sadnesse, to whom also you may commit Sobbing, and Groaning when you take them. Let Blushing, and his Fellow Palenese whensoever he is found, be ascribed to the Passion of Shame. Now Iustice I will that you goe in, and bring all the Vertues before me.

ACT. 5. SCEN. 2.—*Iustice, Loue.*

*Iust.* We are here assembled before your Maiestie to know your pleasure.

*Loue.* As Iupiter did renew the World after the combustion made by Phaeton, so after these tumults doe I mean to re-establish order in the Soule. I ordaine therefore, that the Vertues shall be allotted to certaine gouernmants, according to the Affections. First then, I ordaine you Iustice our Viceroy, seeing there is no Affection which needs not your helpe, and moderation.

*Iust.* Humble thanks my Liege, for this vnderdeserued honour.

*Loue.* Next, I will, that Charitie doe attend both me, and also Desire and Pittie. Affabilitie shall be a domesticke Mediator betweene me, and my Queene. Clemencie shall assist my Queene, as also Disdaine, and Anger. Fortitude shall stickle betweene Hope, and Feare. Vrbانيت shall be Friend to Ioy. Religion to Reuerance. Temperance, and Liberalitie to Desire. Modestie to Shame. Humilitie to Emulation, and in part to Admiration too.

*Iust.* We are all thankfully content with our Honours, and Charges.

*Loue.* I will now that you bring before me the other Captiues, and that Fortitude goe presently to intercept the Vices, and bring them backe.

ACT. 5. SCEN. 3.—*Iustice, Loue.*

*Iust.* I present before your Highnesse tenne Captiues, whereof two are Agents to Vices, Securitie to Temeritie; Lust to Intemperance: The other eight are principall Vices themselves. Here also Fortitude hath brought you backe the Vices which he tooke by an Ambuscado, while they were negligently reuelling in a Wood.

*Loue.* I doe some-what wonder at this number: For I haue heard that the number were two and twentie, each Vertue hauing two extreame Enemies, which being added to these eight chiefe Banditi make iust thirtie, and now I see here are onely foue and twentie, as if some of the Banditi had bene wanting, or here were too many Vices.

*Iust.* May it please your Highnesse to be informed, that of the sixteene Banditi there were two Reflections, and foure signes of Affection, which six your Maestie did sentence euen-now. There were also two subalterne Vices, and eight principall, so that the Vices which ayded them were onely seuateene, which being added make foue and twentie. Neuerthelesse, to make a shew, and to strike a terror in the Hearts of our Men, they did enlarge their Wings, as Cæsar did his Legions, so as in the Battell there appeared sixteene, two and twentie in the Wings, in all eight and thirtie.

*Loue.* I, but how comes it to passe that there are now foue and twentie Vices?

*Iust.* Rare things want needfull names, but common things haue names more then needs. Hence it comes

to passe that Charitie hath three extremes, Malice in the defect, Selfe-loue, and Iealousie in the excesse. For as Selfe-loue is to our selues, so is Iealousie to others an excessiue Loue. Likewise, the extremes to Humilitie are foure ; Sordiditie in the defect, and in the excesse, Pride, Enuy, Curiositie, which two later are spices of Pride ; the one being a Pride in hauing, the other in knowing. The nine other Vertues haue but two extremes a peece. Affabilitie hath Morositie, and Flatterie, the Nurse of Tyrants. Clemencie hath Crueltie, and Indulgence. Fortitude hath Temeritie, and Timiditie. Vrbانيتie hath Rusticitie, and Scur-rilitie, to which obscene Iesting may be referred. Religion hath Profanenesse, and Superstition. Temperance hath Intemperance, and Stupiditie. Liberalitie hath Couetousnesse, whereof Parsimony is a spice, and Prodigalitie. Modestie hath Impudence, and Immodestie, and Pusilanimitie, which some confound with Sordiditie the defective extreme of Humilitie, because they both seeme to proceed from the weakness of mind. Lastly, my selfe haue for my extremes Rigor, and Partialitie.

*Loue.* My will is, that all the Vices be kept close Prisoners by those Vertues to whom they stand in opposition, least hereafter there be any cause or occasion of Rebellion. But who comes here ?

ACT. 5. SCEN. 4.—*Griefe, Loue, Veracitie.*

*Griefe.* Iustice, my Liege, Iustice, here be the Grieuances of the Affections.

*Loue.* By whom are they offred ?

*Griefe.* By certaine Philosopher, as shall appeare by the particulars.

*Loue.* Read the Grieuances.

*Griefe.* I haue wept out mine Eyes for Griefe, I cannot read, I pray you command your great Secretarie Veracitie to doe it.

*Loue.* Read them Veracitie.

*Verac.* In primis, that the Stoickes haue banished the Affections out of the soule.

*Loue.* This Grievance is wrong set, for they onely thought, and taught, that before Isis, whom some call Pandora, Persiphone, or Proserpina, did eat the forbidden bit, Man had no Rebellion in his Affections. So that they shewed not what Vertue is, but what it ought to be.

*Verac.* Secondly, that the Peripateticke haue made Constancie, Continencie, and Bashfulnesse imperfect Vertues which tame rebellious Affections.

*Loue.* They teach the same thing in effect with the Stoickes, namely, that perfect Vertue stands in the vnmouable quietnesse of the Affections: and that to bridle their tumults is yet a Vertue, though not so perfect as the former.

*Verac.* Thirdly, that some teach the Vertues to remaine in Prudence which is an habite intellectuall, not in the Affections.

*Loue.* The Art of ruling a Ship abides in the Ship as in the Object; but in the Pilot as in the Subject, or Agent. The like relation of Horsemanship is betweene the Horse and the Ryder. Vertue then is that moderation which issueth from Prudence, and is receiued by the Passions.

*Verac.* Fourthly, that some seat the Affections in the Braine, not in the Heart.

*Loue.* In brute Creatures the Phantasie which is set in the Braine giues notice, whence ariseth *prosequutio*, *et fuga*, following, and flight, which operations are scene in the Heart that is contracted, and dilated according to the intelligence giuen.

*Verac.* Fifthly, that some make the Spirits, and Humors to rule the Affections.

*Loue.* That is wrong indeed, for the Spirits Animall

in the Braine doe minister to the Phantasie: the Spirits Vitall doe serue the opening and shutting of the Heart: As for the Humors they encrease but begin no Passion, which remaine when the Humors are extinct.

*Verac.* Sixthly, that some make the Affections mortall with the Body.

*Loue.* If we acknowledge not Ioy, and Griefe in separate Soules, we shall deny the Immortalitie of the Soule, and so raze the foundation of all Religion.

*Verac.* Seuenthly, that some place the Affections in the brutish part because they are seene in Beasts.

*Loue.* They are not onely well conceiued to be in separate Spirits, but euen appeare to be now in the reasonable part. For there is a desire to know things, and a Ioy in Knowledge, we may therefore (to speake popularly) settle them in the Will, which is the electiue part of the practick vnderstanding, the shadow whereof appeares in that election which is made in that Phantasie of brute Creatures, tearmed by some a weaker degree of Reason, or Reason by Analogie. Thus foure of your Grieuances are reconciled, three are answered, that after ciuill broyles, we may preuent foraigne inuasio.

*Griefe.* Thanks my Liege.

*Loue.* No rest yet, here comes another Messenger in hast.

ACT 3. SCEN. 5.—*Affabilitie, Loue, Hatred.*

*Assab.* The Queene is greatly discontent at your last Iudgement my Liege.

*Loue.* What be the contents, of her discontent?

*Assab.* First, for tnat your Maiestie hath ascribed to your selfe foure Affections, Reuerence, Zeale, Desire, Pitty; and onely Disdaine to her. Secondly, that you haue giuen to your selfe Iustice, Charitie, and Affabilitie; and to her onely Clemencie.



*Loue.* Command her presently to appeare before me.

*Affab.* The Queenes Grace is come.

*Loue.* Now Madame to your first discontentment, I say, I haue done no more, then Nature doth require. To the second, I answer, that I, and you being Man, and Wife, are but one ; and therefore my Guard is yours a'so. For tell me, I pray you, what is Loue, but a turning of the mind to Good ? And what is Hatred, but a turning of it from Euill ? That is a suspension, or ceasing of Loue. Doth not the same Muscle being a voluntarie Instrument, open and shut the Eye ? Put forth, and draw backe the Finger ? Did not your selfe confesse as much to me, when you visited me with Vrbanitie ? And therefore as all colours are made of white only, because blacke is but priuation ; so all Affections issue from me extended, or contracted, and from differ from me in respect alone, as the way, leading from Thebes, to Athens differs from that which leads from Athens, to Thebes.

*Hatr.* Your answer hath giuen me satisfaction.

*Loue.* I doe therefore ordaine a yeerly Feast in memorie of this reconcilement, which shall be called, The Feast of the Load-Stone of the Affections. For as the Load-Stone by his Northerne point drawes the Iron, and the Southerne puts it away : So all Affection by operation doth draw, or repel the obiect. And thus the Soule like an Organ of many Pipes, or a Ship of many Parts, makes but one Musicke, and one Sayling, though of different respects. Now let vs in, and be merrie for this composition of the Soules Carboyles.

[*Exeunt.*]

THE END.







3 2044 022 071 3

This book should be returned to  
the Library on or before the last date  
stamped below.

A fine is incurred by retaining it  
beyond the specified time.

Please return promptly.



